Reasons of the Christian's Triumph.

A

SERMON,

DELIVERED IN THE

BAPTIST MEETING-HOUSE,

IN

PROVIDENCE,

ON

LORD's DAY AFTERNOON,

DECEMBER 14, 1800.

OCCASIONED BY THE DECEASE OF

Mrs. Mary Gano,

CONSORT OF THE

REV. STEPHEN GANO.

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A

SERMON, &c.

1 CORINTHIANS, XV. 55.

"O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY?"

THE occaſion on which I am called to addreſs this crowded aſſembly, is truly ſolemn and impreſſive. It tells us that we are travelling on to the ſilent grave, and to the tremendous bar of God. We behold our own deſtiny in the example of others. Millions before us have deſcended into the gloomy valley, and have exhibited in mouldering ruin all that could promiſe health, enjoyment and life. In the view of this awful proſpect, let us not remain inattentive and unaffected. We are all implicated in the great allotment of mortality. We are not unconcerned ſpectators. We are not ſolitary, independent individuals, but parts of one great whole, whoſe origin, progreſs and end, are fixed by infinite wiſdom. The voice of the tomb, with a chilling ſound, aſſails our ears. The angel of deſtruction, dark as midnight, and ſwift as a whirlwind, may ſoon ſtrike our names from the liſt of life, and inſcribe them in the vaſt majority of death. Such being our ſtate and our portion, where ſhall we look for help? From whom ſhall we derive conſolation and ſupport? Shall we

not look to him who declared "I am the resurrection and the life," "who hath abolished death, and brought life and immortality to light by the gospel?" It is by knowing him in the power of his resurrection, it is by receiving his testimony, it is by obeying his commands, that we can rise above the infirmity of our reason and our senses, and possess a hope full of ardour, full of immortality. He who has fled for refuge to the Saviour, who has really believed in him according to the scriptures, can view death as a vanquished enemy. In trouble and affliction, his soul rises above the ordinary efforts of humanity. He views the destruction of death as the end of all his sin and sorrow. He stands aloft on the mountain of God, and with a confidence which no danger can shake, and an extasy which no language can express, exclaims, "O death, where is thy sting? O grave, where is thy victory?"

From these words I shall explain the reasons of the Christian's triumph over sin and death.

1. He has evidence that he is liberated from the reigning power of sin.

The scriptures represent the unregenerate to be in a state of servitude, wholly governed by the principle of evil. "There is none righteous; no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one." Christ said, "Whosoever committeth sin, is the servant of sin." Every thought of the imagination of man's heart was pronounced by God to be evil continually. "The heart of the wicked is fully set in him to do evil." The Apostle John says, "The whole world lieth in wickedness." The prevalence of evil in the heart of men, is represented in scripture as a kingdom, as a dominion, as a tyranny. Hence the Apostle Paul speaks of

ſin "as reigning unto death." To thoſe, therefore, who continue in a ſtate of nature, there is no hope of ſalvation, and no cauſe of triumph. They are liable to receive the "wages of ſin, which is death." It is the excellency of the goſpel, that it brings a principle of ſpiritual life into the ſouls of men, delivering them from the bondage of ſin, and inſpiring them with hopes of future felicity. To this Chriſt had immediate reſpect, when he ſaid, "If the Son make you free, ye ſhall be free indeed." To the ſame tranſit from the bondage of ſin Paul had reference, when he addreſſed the Epheſians; "You hath he quickened, who were dead in treſpaſſes and ſins." He declares that "they were by nature the children of wrath, even as others;" and adds, "But God, who is rich in mercy—even when we were dead in ſins, hath quickened us together with Chriſt—for we are his workmanſhip, created in Chriſt Jeſus unto good works." To the ſame purpoſe he ſays to the Corinthians, "If any man be in Chriſt, he is a new creature." "The real Chriſtian therefore is one who has experienced a renovation of heart; who has the witneſs in himſelf; who knows in whom he has believed; and rejoices, that becauſe Chriſt "lives, he ſhall live alſo." He realizes what the Apoſtle Paul ſaid to the Romans, "The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo glorified together." The believer has abundant reaſon to triumph over death and ſin, becauſe he feels the power of Chriſt in his heart; and has aſſurance, by the earneſt of the Spirit, that he ſhall be delivered from the bondage of corruption, and no more "be brought into captivity to the law of ſin." He conſiders natural death as a wiſe and neceſſary appointment in the divine œconomy. He conſiders the ſecond death as the juſt

punishment of sin, and is assured, that "on him, *that* death shall have no power." The love of God is shed abroad in his heart, and while he "feels the power of the world to come," he exclaims, in the triumphant language of truth, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord!"

2d. Another reason of the Christian's triumph over sin and death is, the evidence he has that he is justified through Christ, and acquitted from condemnation.

Sin is the only thing which has ever rendered men obnoxious to divine justice, and exposed them to punishment. Hence we can entertain no hope of exemption from misery, unless we are pardoned by a special act of divine favour. Pardon implies the remission of punishment, which might be justly inflicted. Hence pardon supposes and implies an acquittal from condemnation. The believer is made sensible of the remission of his sins, for "the love of God is shed abroad in his heart by the Holy Ghost." He is brought into the state in which Paul represents the Corinthians, when they had embraced the gospel. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The Apostle explains and enforces the true import of our text in the words of the subsequent verse. "The sting of death," says he, "is sin." That is, death is an object of terror, and a source of misery, from no consideration except sin. The reason why we fear to undergo the change implied in death is, an apprehension that it will leave us in a state of misery. This apprehension cannot predominate in the mind of him who is justified by Christ, for he is

assured, as Paul was, that to die is gain, and to "be absent from the body, is to be present with the Lord." The Apostle further illustrates the meaning of the text, and says, "The strength of sin is the law." That is, the law points out the nature and consequences of sin, ascertains its just desert, and denounces punishment. To the Romans Paul says, "I had not known sin, but by the law." "Without the law, sin was dead." "I was alive without the law." That is, while he was without a knowledge of the real nature of the law, and the punishment it threatened sin, he entertained hopes of salvation by the law; but, says he, "when the commandment came," in its true import and force, "sin revived," it started up like a tyrant holding him in bondage, "and I died." That is, he gave up all hope of obtaining salvation by his own obedience to the law, and felt himself "shut up" under condemnation. How was he then to be delivered and justified? By the righteousness of Christ. For he declares thus of Christ, "whom God hath set forth to be a propitiation through faith in his blood; to declare his righteousness, that he might be just, and the justifier of him who believeth in Jesus." He then who believes in Christ, trusts to his righteousness for salvation, is pardoned, acquitted from condemnation, and of course can with propriety triumph over sin and death, exclaiming with the Apostle, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

3. Another reason of the Christian's triumph over sin and death is, the evidence he has, that his salvation is wholly by the grace of God.

From what has been advanced under the preceding articles, it appears, that he who is brought to believe on Christ, is convinced of the justice of his condemnation by the law, and deprived of all hope of obtaining salvation by it. Hence he knows

and realizes that he is ſaved by grace. Grace is an exerciſe of favour. It implies, that the perſon to whom it is manifeſted is treated better than he has a right to demand. It means the beſtowment of good where evil is deſerved, and may be juſtly inflicted. Deliverance from the ſentence of the law, therefore, and the beſtowment of ſalvation, are the free, ſovereign, unmerited gifts of God. This reaſoning abundantly correſponds with the language of ſcripture. Says Paul, "If they which are of the law be heirs, faith is made void, and the promiſe of none effect." "It is of faith, that it might be by grace," "and if by grace, then it is no more of works; otherwiſe grace is no more grace." "By grace are ye ſaved, through faith, and that not of yourſelves; it is the gift of God." In the goſpel plan there is no ſuch thing as blending works and grace in the great affair of ſalvation. Their natures and their provinces are wholly diſtinct. "To him," ſays Paul, "that worketh, is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him who juſtifieth the ungodly, his faith is counted for righteouſneſs." Believers can ſay, in the language of truth, "Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life." Thus the Chriſtian, convinced from his own experience and from the ſcriptures that his ſalvation is by grace, has no confidence in himſelf, but places it all in God. Here is all his hope and all his rejoicing. For he knows that "God is faithful," by whom he was called to the fellowſhip of his Son. If his ſalvation was left to his own wavering reſolutions, and feeble efforts, he might well deſpair; he might well expect never to be free from the "ſting of death and the ſtrength of ſin:" but as he knows that he is "kept by the power of God," he can with confi-

dence consider himself as more than conqueror."

4. Another reason of the Christian's triumph over sin and death is, the evidence he has of the resurrection of Christ. Our assent to the truth of this is to be governed by the testimony of those who were eye witnesses. The fact therefore of Christ's resurrection, is to be believed on the same ground with historical facts. What, then, do we require in order to our belief of these? That there should be a sufficient number of witnesses, men of veracity, not governed by interested motives. The accounts given by the Evangelists and Apostles, in these respects, carry irresistible conviction to the mind. Their conduct in asserting the resurrection of Christ, is utterly unaccountable on any supposition, except that of firm belief founded on the resistless evidence of their senses. Like plain honest men, they simply declared the fact. They persisted in declaring it. From what motives could they act? Did they look for ease, or honour, or wealth? No; in asserting the resurrection of Christ, they sacrificed every thing usually esteemed among men. They exposed themselves to persecution, distress, poverty and death. Would they have done these things, if they had not possessed sufficient evidence that Christ had risen from the dead? The immediate disciples of Christ did not seem to understand him, when he repeatedly assured them that he should die, and that he should rise on the third day. When he was crucified, they seem to have despaired of the cause in which they had embarked. Could any thing but the clearest evidence dispel their doubts, and revive their confidence? When they saw their Master hanging on the cross, suffering death, the greatest of all human calamities, could any trivial motive, could any probable testimony, induce them to engage again in his cause, and ex-

pose themselves to the vengeance of his murderers? Reason says no. Common sense and common experience say no. What evidence, then, had the disciples, which convinced them? I answer, the evidence of their senses. "To them Christ, after his passion, showed himself alive, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." The Apostle Paul had been a great enemy of Christ and his followers. He persecuted them even unto strange cities. Yet violent and obstinate as he was, he was convinced of his error, and became a zealous supporter of Christ's resurrection. He supposed this doctrine to be a fiction, a doctrine injurious to himself and his nation. We may therefore be assured, that he did not embrace it without the most impressive evidence. This evidence he states thus—"For I delivered unto you, first of all, that which I also received, how that Christ died for our sins—that he was buried, and that he rose again the third day; and that he was seen of Cephas; then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that he was seen of James, then of all the Apostles; and last of all, he was seen of me also."—This account was written by the Apostle Paul but a few years after the resurrection. He had all the means necessary to produce full conviction, and he received with joy the doctrine he had laboured to exterminate. The evidences of the resurrection have been handed down to us through the testimony of relators, and are as direct and full as the evidences of any fact recorded in profane history. I am persuaded that no man, who sufficiently examines these evidences, can withhold his belief of the resurrection of Christ. If he can, he can disbelieve all history without exception. The resurrection of Christ is

the basis of Christianity. "If Christ is not risen, our faith is vain, we are yet in our sins." "But now is Christ risen." Of course the Christian is assured that he shall be like him; that he shall be fashioned like to Christ's glorious body, and with him shall live, and reign, and triumph forever.

5. Another reason of the Christian's triumph over sin and death is, the evidence he has that all mankind shall be raised.

For the knowledge of the resurrection of the body we are wholly indebted to divine revelation. Our faith in this doctrine rests exclusively on the testimony of God. It is not analogous to any known laws of nature, that animal bodies, once dead and dissolved into their original principles, should be reorganized, and reanimated. These effects, however, fall within the limits of Omnipotence, and though they are beyond the established laws of nature, they do not imply a contradiction to them. The resurrection of the body is abundantly asserted in the scriptures, particularly in those of the New Testament. Christ said, "The hour is coming when all that are in the graves—shall come forth." The Apostle Paul says thus, "But now is Christ risen from the dead, and become the first fruits of them that slept." The first fruits were a pledge and assurance of the subsequent harvest. In like manner Christ's resurrection is a pledge of the resurrection of the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The doctrine of the resurrection constituted a chief part of the preaching of the Apostles. In the 4th chapter of Acts, it is said of Peter and John, that the Priests and the Captains of the Temple were grieved that they taught the people, and preached through Jesus the resurrection of the dead. In the 18th chapter, Paul declares to king Agrippa,

that the Jews had accuſed him on account of his hope of the reſurrection, and ſays, "Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?" To the Athenians the ſame Apoſtle preached "Jeſus and the reſurrection." To the Corinthians he ſaid, "God hath both raiſed up the Lord, and will alſo raiſe us up by his power." There appear to be two different reſurrections ſpoken of in the ſcriptures. The firſt is deſcribed by Paul, thus—"For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God, and the dead in Chriſt ſhall riſe firſt; then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord." John the revelator deſcribes the ſame thus—"And I ſaw thrones, and they ſat upon them, and judgment was given unto them; and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus; and they lived and reigned with Chriſt a thouſand years. But the reſt of the dead lived not till the thouſand years were finiſhed. This is the firſt reſurrection. Bleſſed and holy is he that hath part in the firſt reſurrection; on ſuch the ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years." The ſecond and general reſurrection is deſcribed thus by Chriſt—"The hour is coming when all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation." John ſays, "And I ſaw the dead ſmall and great ſtand before God—and the ſea gave up the dead that were in it; and death and hell delivered up the dead that were in them."—Thus it appears from the ſcriptures, that all mankind will be raiſed from the dead. The reſurrection of thoſe

who believe in Chrift, is taught more fully in the ſcriptures, than the reſurrection of the wicked. The reaſon of this doubtleſs was, that believers, particularly in the primitive ages of the Church, might be encouraged to perſevere. Paul ſays to the Romans—"If the ſpirit of him that raiſed up Jeſus from the dead dwell in you, he ſhall alſo quicken your mortal bodies by his ſpirit which dwelleth in you." To the Philippians he ſays of Chriſt—"Who ſhall change our vile body, that it may be faſhioned like unto his glorious body." To the Corinthians he ſays—"As we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly." The Chriſtian, then, has great reaſon to triumph over ſin and death; for he has a well grounded hope, that his body will be raiſed up from death, freed from ſin, rendered glorious, ſpiritual, incorruptible, and capable of endleſs felicity in heaven.

6. Another reaſon of the Chriſtian's triumph over ſin and death is, the evidence he has that after the reſurrection he ſhall be admitted to complete eternal happineſs in heaven.

It is evident from the ſcriptures, that believers, immediately after death, enter into happineſs. Paul ſaid thus—"For me to die is gain." "I am in a ſtreight betwixt two, having a deſire to depart and to be with Chriſt, which is far better." We are confident and willing rather to be abſent from the body, and to be preſent with the Lord. The voice from heaven ſaid to John—"Bleſſed are the dead that die in the Lord, from henceforth;" that is, their bleſſedneſs will commence as ſoon as they die. The ſtate which intervenes between death and the final judgment, is in the ſcriptures termed Hades.* Into this ſtate both the righteous and the wicked enter, though it is neither the final ſtate of

* *See Dr. Campbell's critical diſſertations.*

happineſs for the former, nor of miſery for the latter. It was into this ſtate that the ſoul of Chriſt entered after his crucifixion. The Apoſtle Peter applies the words of the Pſalmiſt to him—"Thou will not leave my ſoul in hell," or Hades. Chriſt, by deſcending into this region, eſtabliſhed his power in it. For ſays Paul, "For this cauſe Chriſt both died and roſe, and revived, that he might be Lord of the dead and living." Hence it follows, that death does not deſtroy nor even interrupt the kingdom of Chriſt. This kingdom reaches forward and is continued into the inviſible ſtate, and through that to final happineſs in heaven. Chriſt ſaid thus:—"I ſay unto thee, that thou art Peter, and upon this rock will I build my Church, and the gates of hell, or Hades, ſhall not prevail againſt it." What are we to underſtand by the gates of Hades? Undoubtedly they mean death, becauſe death lets us into that inviſible ſtate. By the gates of Hades not prevailing againſt the Church, we are to underſtand, that death neither deſtroys the ſoul, nor ſuſpends its powers and enjoyments, but only ſeparates it from the body, and introduces it into that world which will continue till the reſurrection. Whatever was terrible in this ſtate, has been removed by Chriſt. He has rendered the path luminous to all his followers. Believers will doubtleſs enjoy great happineſs in this ſtate, but when their bodies ſhall be raiſed incorruptible, and united to their ſouls, their happineſs will exceed all conception. It will be a "crown of life, and an eternal weight of glory." Juſt ſo ſure as Chriſt has died, and entered the inviſible ſtate, juſt ſo ſure we muſt die, and enter that ſtate. Juſt ſo ſure as he has riſen, juſt ſo ſure we ſhall riſe. Juſt ſo ſure as he now reigns in glory, juſt ſo ſure we ſhall reign with him, for we ſhall "ſee him as he is, and ſhall be like him." All real Chriſtians who die in faith, will be brought forth from Hades to the reſurrection of life. Chriſt, who is

their king and judge, will ſay to them—"Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world." They will then take poſſeſſion of that inheritance which has been reſerved in heaven for them; an inheritance "incorruptible, undefiled, and that fadeth not away." Thus by the light of ſcripture we can trace the progreſs of thoſe who embrace the goſpel, not only through this world, but through death, through the inviſible intervening world, and to the ſtate of eternal glory in heaven. When they arrive at that manſion beyond the reach of ſin and ſorrow, and pain, and death, and hell; with what extaſy will they adore that power, and wiſdom, and goodneſs, which have brought them out of all their tribulations, to a kingdom of pure delight, where ſun, and moon, and ſtars ſhall fade, and the Lord ſhall be their everlaſting light, and their God their glory? The great family of the redeemed will then be more than conquerors, and with a ſhout that ſhall ring through heaven will exclaim, "O Death! where is thy ſting? O Grave! where is thy victory?"

Having brought into view the reaſons of the Chriſtian's triumph over ſin and death, I ſhall now cloſe the ſubject, by making one general remark, and giving it a brief illuſtration. The remark I would make is this—That the doctrines advanced in the preceding diſcourſe are peculiar and diſtinguiſhing to revelation; and that they are admirably adapted to man, as a fallen, ſinful being. Under the three firſt particulars it was ſhown that the Chriſtian had reaſon to triumph over ſin and death, from the evidence he has, that the reigning power of ſin over his heart is deſtroyed; that he is juſtified and acquitted from condemnation by the righteouſneſs of Chriſt, and that his ſalvation is wholly by the grace of God. The writings of the ancient philoſophers, though profeſſedly deſigned for the reformation and happineſs of man, contain no ſuch doc-

trines as these. They are above all human wisdom. They apply to the heart, which is the seat of all man's wickedness. They are calculated to make the tree good, that its fruit also may be good. That religion can be of no real use to man, which does not inspire his heart with good principles. The first thing that real religion, the religion of the bible, implies, is a renovation of the moral temper. If it did not proceed farther, it would leave man in despair as to final happiness. For he would still feel himself a sinner, and liable to suffer the penalty of the divine law. The scriptures, in the next place, present the righteousness of Christ, by which the sinner is justified, accepted and pardoned. His fears are now allayed, and he has a "hope, like an anchor to the soul, sure and stedfast." He boasts no righteousness of his own, and is convinced that his deliverance has proceeded from the free grace of God. This doctrine is calculated to humble his pride, and make him place all his dependence on God. Such is the excellency of the Christian doctrine.

Under the three last particulars of the preceding discourse, it was shown that the Christian had reason to triumph over sin and death, from the evidence he has that Christ has risen from the dead; that mankind will be raised, and that he shall finally be received to eternal happiness in heaven. These doctrines, like those just mentioned, are peculiar to revelation. Though they lie more out of the reach of common experience, because they are wholly founded on testimony, yet they are not less true, nor less firmly embraced by the Christian. It is enough for him that they are contained in a revelation, bearing the most prominent features of a divine original. He assents to the resurrection of Christ, because he thinks it attested by witnesses amply sufficient; he assents to the resurrection of mankind, because it is abundantly asserted in the

teſtimony of God; for the ſame reaſon he aſſents to the final happineſs of the believer. It is not eſſential to a Chriſtian, that he ſhould be able to comprehend the manner in which theological truths conſiſt, nor the manner in which prophecied events and facts will take place. To aſcertain theſe things, ſo far as practicable, is properly the province of reaſon. The Chriſtian aſſents ſolely on the ground of God's teſtimony. This aſſent is what the ſcriptures denominate faith. It implies a perfect ſurrender of the heart and intellect to God. And hence it is that ſo much importance is attached to faith, and that it is ranked firſt in the catalogue of all moral and divine virtues. The exerciſe of faith is perfectly reaſonable and conſiſtent. For man, in his preſent dark imperfect ſtate, cannot comprehend all truths which it is eſſential to his happineſs to admit and practiſe. Hence Paul ſays—"Faith is the ſubſtance of things hoped for." It attaches on things inviſible—it realizes their exiſtence, ſo that they exert an influence on the heart, and become governing principles of action. Hence the Apoſtle ſays—"We walk by faith, not by ſight." What ſtrong and exalted motives muſt he act from, who firmly believes that he ſhall be raiſed from the dead, and that if he endures to the end in virtue, he ſhall be ſaved?

The preceding doctrines and obſervations are calculated to alleviate the ſufferings, ſorrows and calamities, of the preſent life. Receiving, experiencing and believing the truth, we ſhall be perſuaded, "that if this earthly houſe of our tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens."

I ſhall now conclude this occaſion by a ſhort addreſs to the venerable and much reſpected Paſtor of this Church, together with the bereaved parent, and neareſt connexions of the deceaſed.

You, Sir, have been frequently led through the thorny vale of affliction and sorrow. God has laid his hand heavily upon you, so that you have been "in deaths oft." I am persuaded that your hope is in God, and that your trials make you feel the value of the truths of the gospel. You can doubtless say, as did the Apostle Paul,—"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." God has begotten us to a lively hope, by the resurrection of Christ. This hope is the anchor of the soul, and will help you to ride out every tempest. Troubles and afflictions are designed by God to prepare his children for heaven. The Apostles exhorted Christians, to "continue in the faith, as it was through much tribulation they must enter into the kingdom of God." Of these it is said—"These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." That Master whom you serve has said—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." May you, and the children which God has given you, be blessed in your trouble; and may they remember their Creator; may they receive your pious instructions, and follow your pious example, that their progress through life may be useful; their exit from it triumphant, and their destiny glorious. The surviving parent, children and connexions, may derive consolation from the consideration, that they cannot "sorrow as those who have no hope." The deceased had made God her refuge, and had sincerely embraced the gospel of Christ. You have reason to believe that she has entered into that rest, where sin, and pain, and sorrow, and death, will never come. Of what vast importance is it that you be prepared to follow her? You are hastening to the house appointed for all the living. You must soon lodge there in dark-

nefs and filence. May you receive with refignation the admonitions of heaven, and may the affliction you fuffer, yield the peaceable fruit of righteoufnefs, and "work for you an exceeding and eternal weight of glory!". AMEN.

Mrs. MARY GANO *was daughter of the late Hon.* JOSEPH BROWN, *of Providence. In her early youth, within the period of the late Prefident* Manning's *miniftry, fhe became a member of the Baptift church, and during her life exhibited an amiable example of the Chriftian virtues. She feemed by nature alfo peculiarly calculated for her fituation, in which the bereaved Society, and her relatives, anticipated her great ufefulnefs among the circle of her connexions. Gentle and polifhed in her manners, an affable and endearing temper of mind was united with a fortitude and perfeverance in virtuous exertions, rarely furpaffed by any of her fex.*